

**MAXIM VIOLATION FOCUSED ON THE STORY OF IBRAHIM AND MUSA IN  
TRANSLATION OF SOME QUR'ANIC VERSES BY ABDULLAH YUSUF ALI**

**Thesis**



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The writer declares that the thesis entitled *Violation of Maxims Focus on The Story of Ibrahim and Musa in Translation of Some Qur'anic Verses by Abdullah Yusuf Ali* is my original scientific work which has been conducted as a part of fulfilling the requirements for the Bachelor Degree and submitted to the English Department, Art and Humanities Faculty of Sunan Ample State University. The writer does not include another text from previous expert and theories itself. If the thesis is later found as a plagiarism work, the writer is responsible for the consequences that are appropriate truthfully.

Surabaya, July 11<sup>st</sup>, 2019

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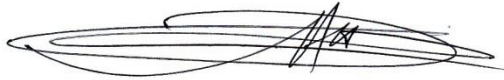
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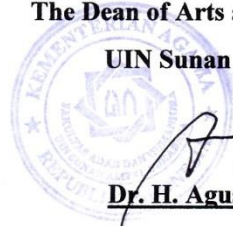
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## ABSTRAK

Hidayah, A. 2019. Violation of Maxims Focus on The Story of Ibrahim and Musa in Translation of Some Qur'anic Verses by Abdullah Yusuf Ali. English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

Pembimbing : Dr. A. Dzo'ul Milal, M. Pd

Kata kunci : *Kinds of maxims, Violating maxims, Reason of maxim violation*

Penelitian ini berfokus pada ucapan dalam beberapa ayat dalam Al-Qur'an yang melanggar prinsip dan alasannya yang diterjemahkan oleh Abdullah Yusuf Ali. Tujuan dari penelitian ini adalah menemukan ucapan yang melanggar dan alasan-alasan dari ucapan yang dilanggar dalam beberapa ayat Al-Qur'an yang sesuai dengan kisah Ibrahim dan Musa. Peneliti mengambil data Surah Al-Baqoroh ayat 124-134, 258 dan 260, Surah Ibrahim, Surah Al-Anbiya 'ayat 52-70, Surah Ash-Shaffat ayat 85-109, Surah Taha ayat 10-98, Surah Al-Qashas ayat 4-43, Surah As-Syu'ara ayat 10-68 dan Surah Al-Kahfi 60-82 yang diterjemahkan oleh Abdullah Yusuf Ali. Dalam mengkaji data, peneliti menggunakan pendekatan pragmatis yaitu Pelanggaran Maxims dan Klasifikasi Alasan.

Penelitian ini menggunakan pendekatan kualitatif karena penelitian ini tidak berkaitan dengan data numerik. Dalam teknik pengumpulan data, peneliti menggunakan metode perpustakaan yang datanya diperoleh dari beberapa dokumentasi. Kemudian, peneliti menggunakan metode deskriptif kualitatif sebagai analisis data yang peneliti mencari data, mengumpulkan data, menganalisis dan mengklasifikasikan data, menafsirkannya, kemudian menarik kesimpulan.

Temuan penelitian menunjukkan bahwa semua lawan bicara menggunakan semua jenis pelanggaran . Dari data, penulis menemukan dua puluh ucapan yang melanggar pelanggaran maksim yang terdiri dari maksim kuantitas, maksim kualitas, maksim relasi dan maksim perilaku. Dua ucapan termasuk melanggar maksim kuantitas, ucapan yang mengandung melanggar maksim kualitas terdiri dari tujuh ucapan, kemudian melanggar maksim relasi terdiri dari empat ucapan dan akhirnya, enam ucapan termasuk pelanggaran maksim manner. Penulis juga menemukan enam ucapan termasuk alasan merasa cemburu, alasan untuk menghindari menyakiti pendengar terdiri dari empat ucapan, kemudian tiga ucapan termasuk alasan menyembunyikan kebenaran dan juga tiga ucapan alasan menyemangati pendengar, ada dua ucapan untuk memuaskan pendengar dan sebuah ucapan termasuk alasan menyembunyikan wajah.









# CHAPTER I

This chapter explains the background of the study, the statement of the problem, the objective of the study, the significance of the study, scope, and limitation, and the last is the definition of key terms. All of them discusses the below:

## 1.1 Background of Study

Humans use language to communicate with other people. In communication, language is very important. A language is a system of arbitrary vocal symbols through which a social group cooperates (B. Bloch and G. Trager, 1942). From the statement above, languages have a significant function as the medium of people to communicate, interact and share their idea, information, feeling or emotion. So, people use language to do it.

The communication happens between two people or more in doing activities as speaking, listening, writing and reading. When people make conversation, people can understand what the speaker talks about and what the speaker aims in conversation. Communication aims to deliver the message from the speaker. So the hearer understands the conversation and the speaker must fulfill the cooperative principle.

In communication, sometimes there is a gap of presupposition between the speaker and the hearer. It could occur when one of the participants does not offer the whole information in conversation and does not cooperate. Grice divides



Al-Qur'an is a holy book in wording Arabic language that was revealed to the prophet of Muhammad. Holy Qur'an is the greatest miracle that was given by God to humans being in the World. It is the main source of Islamic law beside hadist. Al-Qur'an as the foundations for an entire system of life. The whole topics are discussed in Qur'an, beginning from rights and obligations, crime and punishment, personal and public law, commandments and prohibitions, the story of the prophets, and a host of other private and social concerns.

“Al-Qur’an adalah kalamullah yang tiada tandingannya (mukjizat), diturunkan kepada Nabi Muhammad SAW penutup para Nabi dan Rosul dengan perantaraan malaikat Jibril, dimulai dengan surat Al-Fatihah dan diakhiri dengan surat An-Nas dan ditulis dengan mushaf-mushaf yang disampaikan secara mutawatir (oleh orang banyak), serta yang mempelajarinya sebuah ibadah”.

From the statement above, Al-Qur'an is the revelation that was revealed to the prophet Muhammad through the angel Gabriel, it begins surah Al-Fatihah and ends Surah An-Nas. Some of verses in Al-Qur'an contain literal meaning, include

Based on Robert Johnson as cited (Daoud, 2008:31) states translation is the closest natural equivalent of the source language in the target language, first, the term of meaning and the term of style. It means that translation is the process of changing the source language to a variety of languages that consider the term of meaning and style. When translating the original text into written text, the translator must consider several elements such as equivalent meanings. Therefore, this research will use the translation of Abdullah Yusuf Ali. Then the research analyzes more about the sentence or utterance in the Holy Quran of English translation with kinds of violating maxim as an approach. The goal of the Holy Quran translation into some languages is to know and understand its message.

[illegible]



The study of Nila entitled Violation of Grice's Maxims in the Garfield "Hangs Out" Comic: Comparison between Source Text (ST) and Target Text (TT). This research focuses on the number of violations of the maxim in the ST then compare with TT. *The humor of Comedians Onstage* (Ulliyadi:2015) this research analyzes the violation of maxim in the transcription of comedians on stage. Besides, there are previous studies about the prophet Ibrahim in Al-Qur' an '*Kisah Nabi Ibrahim Dalam Al-Qur' an:Kajian Nilai-Nilai Teologi Moralitas Nabi Ibrahim Prespektif Muhammad A. Khalafullah dan M. Quraish Shihab*'. This study focuses on Surah-Surah in Al-Qur' an related to the story of Ibrahim based on Muhammad A. Khalafullah dan M. Quraish Shihab and But, this study not only discuss Surah Al-Baqoroh. The other previous studies by the title '*Rekonstruksi Kisah Nabi Musa Dalam Al-Qur' an*', this study discusses the story of Musa in several Surah such as resistance of Musa with Fir'aun because confess himself as God. But, both of them did not use Grice maxim theory.

[illegible]





- ### 1.3 The objective of the Study

1. To describe the types of the maxims are violated in Some Qur'anic Verses
2. To describe the reasons of maxim violation is happened in Some Qur'anic Verses

The researcher chooses the research because the prophet of Ibrahim and Musa are God's chosen servants, they were not only appointed the prophets, also they included in *Ulul Azmi*, it means the prophets who had great patience. So, the story of Ibrahim and Musa that involves Ibrahim's people, Fir'aun, Khidir is discussed in several verses in Al-Our' an.

[illegible]

interpretational Al-Qur'an to get the utterance and analyzed it with the theory of Grice's maxim.

## 1.5 Significance of the Study

The researcher hopes that the research could give a meaningful contribution to the linguistic field, especially for pragmatics. So, the researcher hopes this study is useful for readers to know the types of the maxim.

## 1.6 Definition of a key term

- 1.6.1 Violating maxims is the violation is happened between the speaker and the hearer who disobey the cooperative principles of maxims.
- 1.6.2 Grice's maxims is A set of rules that have to be obeyed in communication (Grice: 1975).
- 1.6.3 Al-Qur' an is is Kalamullah (miracle), it is revealed to Muhammad the last of the prophets and the apostles by the intercession of the Gabriel (to Muhammad Ali Ash-Shabuuniy:1998).
- 1.6.4 Interpretation is A particular method, or style that has explanation deeply about the contain of some Qur'anic verses.
- 1.6.5 Translation is translation is the closest natural equivalent of the source language in the target language, first, the term of meaning and the term of style (Daoud, 2008:31).
- 1.6.6 Verse is the utterances of varying length that divide into many chapters or Surah of the Qur'an.

## CHAPTER II

### REVIEW OF LITERATURE

This chapter presents an overview of the theory of cooperative principle by H. P. Grice (1975), followed by its maxims. Then cooperative principle followed by kinds of maxims, and maxim violation.

## 2.1 Pragmatics

In linguistics, there were many chapters. Pragmatics is one of the branches of linguistics other than phonology, phonetics, syntax, and semantics. Good communication is not only knowing the meaning of words but also understanding what speakers mean by their utterances. The study of meaning is called pragmatics (Yule, 2010:127), which means that pragmatics is the study of what the speaker means and the meaning were interpreted by the hearer. It also includes analysis of context or the circumstances when the conversation occurs. When the speakers try to make conversation or to communicate, they can convey about people's intended meaning, talk their assumptions, expectation, purposes or aims, and the kinds of actions such as commands. (Yule,1996:4).

Pragmatics deals with the meaning of words in context and assumptions of knowledge that speaker and hearer convey (Cutting, 2002:3). There are two kinds of context. Those are linguistic context and situational context. Linguistics context is known as *co-text*. Co-text has a strong impact on what we think the word probably means. Such as the word *fine*, as a homonym, it is a single form with more than one meaning. If the word *fine* is used with word *paying*, absolutely we

are easy deciding which type of *fine* is a punishment which involves money to redeem. However, if someone says that *she looks fine today*, we will know from the linguistic context which explains about feeling Yule (2006:114). While situational context happened when the speakers know about the situation that can saw around them. A cutting (2000:4) defines that the situational context is the immediate physical co-presence, the situational where the interaction is taking place at the moment of speaking. In this case, it refers to demonstrative pronouns like “that”, “it”, or “this”, it is used for pointing to something or an entity that the speaker and hearer can see. For example:

Teacher: what is this?

Students: this is an orange

The situational context is in the class and presumably teacher and students pointing the real fruit. So the word “this” in that context above refers to “fruit” not picture. In this case, by studying pragmatics, the hearer can understand what the speaker meant to make a good communication way. Successful communication can happen when the people understand each other correctly, that is corresponded to what the speaker intended meaning and the hearer understanding. Pragmatics about how the hearer can interpret the speaker utterances and the speaker produces interpretable utterances (Griffiths, 2006: 21). Pragmatics also concerned with the study of meaning as communicated by the speaker or writer and it is interpreted by a listener or reader. Words themselves do not refer to anything but people’s thought that refers to something (Yule, 1996: 17). It can also be said that the exact meaning







Ibrahim : indeed, Allah brings up the sun from the east, so bring it up from the west. (Al-Baqarah: 258)

Ibrahim's utterance is objective information and he tells what he believes it's true, accompanied by evidence. Then Lord's response emphasizes what Ibrahim said is true.

### 2.2.3 Maxim of Relation: Relevance

Maxim of a relation is the speaker said anything, the utterances must be relevance with the topic to what the speaker and hearer discussed. So the hearer understood what the speaker said. Speakers are assumed to be saying something relevant to what has been said before (Cutting, 2002:35). Specifically, this maxim states 1.

Be relevant

For example;

God : submit!

Ibrahim : I submit to the lord of all the worlds.(Al-Baqoroh: 131)

In this utterance, Ibrahim's response has a relation with the statement that is said by Allah. Allah asks Ibrahim to submit, and Ibrahim expresses his utterance which is relevant to God's utterance.

#### 2.2.4 Maxim of manner: Clarity (Be perspicuous)

The people's utterances must be perspicuous and be perspicuous means contribute and it should be understood in dialogue exchange between the speaker and the hearer. The rules of this maxim are avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity), be orderly, and be clear (Grice: 1975). So, when people make conversation and convey the information, it is clear



### 2.3 Grice's Maxims

Thomas (1995:65) states that “*a speaker blatantly fails to observe a maxim, not with any intention of deceiving or misleading, but because the speaker wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning*”. Mey (1996:58) reinforces Thomas’s claim by providing a more concise yet comprehensive definition of ‘flouting’, understood as a case of verbal communication when “*we can make a blatant show of breaking one of the maxims to lead the addressee to look for a covert, implied meaning*”. Moreover, Potts (2014: 7) mentions that the cooperative principles of Grice govern the information exchange in normal situations. Grice clarifies that the cooperative principles (relevance, quality, manner, and quantity) require providing relevant, enough and true information far away from ambiguity. He classified these principles into four maxims as follows:

1. Relevance: providing pertinent information about the topic while talking.
2. Quality: the speaker's contribution should be true and based on evidence.
3. Manner: providing clear, concise, and accurate information while speaking.
4. Quantity: introducing an appropriate number of words neither less nor more.

Chuanpipatpong (2011:6) explains that " implicature (the implied meaning) is generated from flouting Grice's maxims (the cooperative principles)". In this vein, Capkova (2012:1) introduces two kinds of implicature: the conventional implicature that uses certain lexical items like (and, but, so, etc), and the conversational implicature that focuses on the speaker's meaning. He adds that one can understand the conversational implicature through studying the context.

Grice (1975) argues that the hearer should know the cooperative principles to establish assumptions and exploit the linguistic context as well as the background knowledge to grasp the intended meaning. However, the speaker previously believes that the hearer can get the message in light of the shared background knowledge between them. Grice gives an example:

" A asks B how C is getting on with his job, and B replies,  
Oh, quite well, I think; he likes his colleagues, and he  
hasn't been to prison yet" (1975:43).

Grice points out that the implicature in the underlined part that A reaches an irrefutable conclusion that B flouts the maxim of relevance. Furthermore, A presumes that B thinks that C is insincere (this needs a shared background between both A and B about C). Nevertheless, B believes in the ability of A to get the message according to their shared background about C (1975:50).

### 2.3 Violation Maxim

Sometimes, the speaker feels a situation where he or she has the way to select between two or more meanings to make at a clear interpretation of the message conveyed. We will meet and find many people who do not obey the rule of maxims in their conversation. Occasionally, there are probabilities that they mislead the others, so sometimes there was a misunderstanding (Paltridge: 2007:65). In such a case, Grice (1975) suggests that the speaker is cooperating and intends the hearer to infer. The speaker's goals can be determined by four types of violation of maxims. A speaker violated a maxim when they know that the hearer

did not know the truth and only understand the surface meaning of the words.

There were some criteria of violation maxims:

### 2.3.1 Violating maxim of quantity

Violation of quantity maxim happened when the speaker conveys the information that it is not suitable for the prospect of the hearer. It can talk too short or much, does circumlocution or not to the point, the speaker is informative or does not give enough information because the speaker does not want the hearer to know his condition, besides that it can be the repeat certain words many times.

For example:

Firaun's people: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!" (Al-Qashas: 36)

Musa: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper." (Al-Qashas:37)

The utterance was said by Moses is violated the maxim of quantity. Because he does circumlocution, he answers not to the point and adds the information. So, Moses violated the principle of the maxim of quantity.

### 2.3.2 Violating maxim of quality

Violation of quality maxim happened when the speaker says something that is believed to be false, it can do irony and sarcastic statement and the speaker distorts information. Whereas, the rule of the maxim of quality is the message or information should be truthful.

For example:

His people : "You know well that they do not speak." (Al-Anbiyaa: 65)

Ibrahim : "Then, why do you worship besides Allah a thing that can neither benefit you nor hurt you? (Al-Anbiyaa: 66)

The utterances that said by Ibrahim included in violation of quality maxim because he does irony and sarcastic statements. He mocking the idols that they worshiped and did not give any benefit.

### 2.3.3 Violating maxim of relation

Violating the maxim of relation takes place when the speaker says something that is not relevant to the topic or the hearer gives a response that is unmatched the topic, besides that the speaker changes the conversation topic abruptly, hides something or fact and it can be the speaker does the wrong causality.

The example:

God : "Indeed, I will make you a leader for the people."

Ibrahim :"And of my descendants?"

The utterance indicates that disobey the rule of violation of the maxim of relation. Ibrahim violated the maxim of relation because the answer is unmatched the topic. Whereas in the maxim of relation should be relevance.

### 2.3.4 Violating maxim of manner

The speaker often violated the maxim of manner, it is occurred when the speaker uses ambiguous language, exaggerates things, or uses slang language in front of people who do not understand it, and the speaker's voice is not loud enough.

For example:

Firaun: "What then is the condition of previous generations?"

Musa: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets"

The utterance violated the maxim of manner, because uses ambiguous sentence and exaggerates thing. He violated the ruling maxim of manner which is should be perspicuous.

## 2.4 Christoffersen's Classification

When people delivered a message, they often broke Grice's cooperative principles. Sometimes, they lie when they communicate (Tupan and Natalia, 2008: volume 10 page 64). However, people tend to tell lie for some reason. Based on Christoffersen, people believe that a lie is a natural reason to survive and to avoid them from anything that might put them in an inappropriate condition (Tupan and Natalia, 2008: volume 10 page 64). In this case, the condition has violated the maxims which people disobey Grice's maxims by not telling the truth condition. They have their reasons why they do not tell the truth condition.

According to Christoffersen (2005) as cited (Tupan and Natalia, 2008: Vol. 10 p. 64) stated that in reality, people tend to tell lies for different reasons. The following reasons are:

## 1. Hiding the truth

The reason happened when a speaker has a privation. He/she covers information from someone and does not allow someone to know it.

## 2. Saving face

This reason indicates that when people do something embarrassing in public, and they distract attention or say something to minimize the seriousness of what they did (Meyerhoff, 2006:84).



### 3. Feeling jealous about something

This reason happened where a speaker unhappy or angry because something that possible will be taken by another person.

#### 4. Satisfying the hearer

When the speaker does manipulation to make the hearer feel pleased.

## 5. Cheering the hearer

Cheering the hearer happened when a speaker describes something that Cheering the hearer happened when a speaker describes something that encourages a hearer to make a hearer feel happier.

## 6. Avoiding hurt the hearer

It occurred when the speaker gives a contribution to preventing something that makes hearer hurt.

## 2.5 Holly Qur'an

Al-Qur'an is the revelation that revealed the prophet Muhammad through the angel Gabriel, begin was surah Al-Fatihah and end was An-Nas and if a Muslim read it, it is worth as worship to Allah. (Muhammad Ali Ash-Shabuuniy, 1998:15). Holy Quran is the guideline for humans being in the world. Qur'an has many topics and themes. The whole topics are discussed in Qur'an, beginning from rights and obligations, crime and punishment, personal and public law, commandments and prohibitions, the story of the prophets, and a host of other private and social concerns.

Holy Quran has a style and its functions are to reinforce the message, persuade and dissuade. One of a stylistic feature in the Holy Quran that Allah

speaks to his Prophet, he often uses **We** that is the first person of Majesty to represent Allah (Haleem, 2014: 1). Another stylistic feature in the Holy Quran are using grammatical shift to one personal pronoun to another and the tense of verbs.

For Muslims, Al-Qur' an is the greatest miracle that was given by God. Holy Quran is the Holy Book containing the words of Allah (God) revealed in the Arabic language to the Prophet Muhammad. The Holy Quran contained many guidelines for living in the world and the hereafter. As a rule of life then, the content of the Holy Quran is divided into three aspects, those are *aqidah*, worship, and *Shari'a* principles. Every chapter of the Holy Quran is called *surah* in Arabic and every phrase of the surah is called *aaya* or it can be called sign (IslamHouse, 2014: 3). Because of every surah has a different length, then the Holy Quran is divided by scholars into thirty parts and it is called *juz* in Arabic. This was done since the first century after the death of the Prophet Muhammad.

## 2.6 Translation of Abdullah Yusuf Ali

Based on Robert Johnson as cited (Daoud, 2008:31) states translation is the closest natural equivalent of the source language in the target language, first, the term of meaning and the term of style. So, when translating the original text into written text, the translator must consider several elements such as idiom words and equivalent meanings.

### 2.6.1 Background of Abdullah Yusuf Ali

Abdullah Yusuf Ali is a popular translator from India. He was born on April 4, 1872, in Surat, India. He was educated at the University of Bombay, St. John's College Cambridge, and Lincoln's Inn, London. He was get awarding CBE in

1917. He also served the government of Hyderabad as its Revenue Minister during 1921-1922 and the Islamia College, Lahore, as its principal in 1935 and 1937. He died on December 10, 1953. Abdullah Yusuf Ali became the protector of Osmaniyyah University founded in 1918, and he attracted many scholars from all India (Gau, 2010: 5).

He attended many activities in translation agency textbooks and scientific literature from English into Urdu. Abdullah Yusuf Ali also works as a lawyer, with both of his professions and his ability of speech can make him a stage man who always appears in public. In addition, he also has the ability to write and research which is quite productive. He published his book by titled The Holy Qur'an: Translation and Commentary in Lahore, 1934-1937 (M.A. Sherif, 1994:27). It is a very popular and widely used translation. It is written in style and couched in chaste English and it stands out above many other translations. Then, some of his comments about certain topics such as life after death, angels, et cetera suffer from metaphorical views and pseudo-rationalism.

## CHAPTER III

### RESEARCH METHOD

This chapter presents the research design, data collection, the technique of data collection and data analysis. The researcher will explain each point, as follows:

### 3.1 Research Design

In this research, the researcher used pragmatic analysis. Pragmatics is the study of meaning as communicated by the speaker and interpreted by the listener (Yule, 1996:3). Then there is a connection between the interpretation in a particular context and how the context influences what is said in studying pragmatics. In the hand, pragmatics is the study of meaning. There were two kinds of research methodology, that were quantitative and qualitative research, the study used only quantitative probably qualitative research or both of them. Quantitative research refers to numeric descriptions. Then qualitative refers to the structures and patterns and how something is; quantitative research focuses on how much there are of a particular characteristic (Littosetti, 2010:52). In conducting this research, qualitative research was proposed by the researcher.

The researcher used qualitative research. As Creswell (1988) states that qualitative research involves analysis of words and utterances which were taken from the transcript, video, recording and so on. And quantitative research involves analysis of numeric. So can be concluded that qualitative method usually uses words, sentences or utterances as data while quantitative use numeric form. This

This part provided the data and data source, the instrument and techniques of data collection.

### 3.2.1 Data and Data Source

[illegible]







### 3.3 Data Analysis

## 1. Coding

Violation maxim of quantity was coded **VM.Qn**

Violation maxim of quality was coded **VM. QI**

Violation maxim of relation was coded **VM. R**



The researcher explained the reason of the violation of maxim happened by seeing the interpretation of Translation Quran of Ibnu Katsir and the conditional text

## 5. Summarising

The researcher summarised all explanations in the table

Table the process of violation maxims and its reasons that happened in some verses of Al-Qur'an;

No.	Characters	Violation of maxims	Data	Processes	Reason
1.	Musa	VM.Qn	Al-Qashas:37	CC	SF
2.					
3.					

## FINDINGS AND DISCUSSION

In this chapter, the writer also presents a detail explanation about the types and the processes of violation of maxim, explains the reason maxim violation is violated by God, Ibrahim, Ibrahim's people, Musa, Khidir and Firaun. Moreover, the writer presents the result of the findings in the discussion.

#### 4.1.1 The types of maxim violation and the reason for the utterances were violated in some Qur'an verses

The writer found two of violating the maxim of quantity. In this case, the speaker disobeyed the principles of quantity maxim. The principle is contributing as informative as is required for the current purposes of the exchange. The explanation of the data can be seen as follows:

### The conversation between Firaun's people and Musa:

Firaun's people: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!" (Al-Qashas: 36)

Musa: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper." (Al-Qashas:37)

Allah tells the arrival of Musa and Harun, they showed the real miracles that were given by God to Firaun and his people. When Firaun and his people saw by their own eyes, they against it because of the arbitrariness and arrogant attitude of those who do not want to follow the truth of the message, and they say “ this is nothing, but sorcery faked up. This conversation happens between Firaun’s people and Musa. Firaun’s people always believe and worship Firaun as God. Actually, Musa reminds them to believe Allah as God but they do not believe it, they against and suppose that it was never done by their fathers of old. Suddenly Firaun’s people said *"This is nothing but sorcery faked up: never did we head the like among our fathers of old!"* and Musa responded *"my Lord knows best who it is that comes with guidance from Him and whose end will be best in hereafter: certain it is that the wrongdoers will not prosper"*.

The utterance was said by Musa is violated maxim of quantity, he does circumlocution, he answers not to the point and adds the information. So, Musa violated the principle of the maxim of quantity. That makes your contribution as informative as is required. Properly Moses says “*this is not sorcery but the real thing and the evidence of God’s power*”.

In the conversation above, there is a maxim violation of quantity that was violated by Musa, because Musa is unhappy with people's utterance. Fir'aun's people do not believe that the coming of Musa and his brother Aaron shows them



This verse shows about maxim violation of quantity that disobeyed by Ibrahim's people. Ibrahim's people are angry because they see their idols as their God is broken. It was done by Ibrahim that has been explained in the previous verse. All of the idols are broken except the big idol. The aim of it is to give awareness to them. As explained in the next verse 63, Ibrahim requests them to ask the big idol and what is the responsibility of the big idol can speak. So, Ibrahim's people hate Ibrahim's action that has been hit their idols. Whereas they assume that the idols are pure things as God.

## Violation of Quality Maxim

This violation of maxim occurred when the speaker says something that is believed to be wrong, it can do irony and sarcastic statement and the speaker distorts information. In this finding, the writer found seven utterances that violated the maxim of quality, the explanation more can be read in the following;

### Excerpt 3 (Data 3)

The conversation happened between Ibrahim and God;

Ibrahim: "Show me, Lord, how You will raise the dead"

God: "Have you no faith?"

Ibrahim: "Yes, but just to reassure my heart."

God: "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

The conversation describes that Ibrahim wants to know the proof of God's power by giving life to the dead. Allah asks Ibrahim because Ibrahim's utterance shows that he does not believe in the power of Allah. Ibrahim answer "Yes, but just to reassure my heart."





sarcastic statement. "Have you brought us the Truth, or are you one of those who  
jest?"

The statement above describes that Ibrahim's people supposes Ibrahim's coming teaches bad thing. So, Ibrahim's people disobey the principle of quality maxim, say that for which you lack adequate evidence. The response of him should be "it is my choice so up to me".

The conversation above, Ibrahim's people violated maxim violation of quality. Because Ibrahim's people do something embarrassing in public and they distract attention. It means that Ibrahim's people and Ibrahim's father worship the idols as God. Ibrahim also reminds them that it is a wrong way but their response is distracted attention by asking the question and he against him to give proof about it.

### Excerpt 5 (Data 5)

The conversation happens between Ibrahim and his people;

His people : "You know well that they do not speak." (Al-Anbiyaa: 65)

Ibrahim : "Then, why do you worship besides Allah a thing that can neither benefit you nor hurt you? (Al-Anbiyaa: 66)

From the utterances above, Ibrahim's people give the statement "You know well that they do not speak." They here refer to the idols, and Ibrahim's people suppose Ibrahim known well that the idols are the dead creature. Then, Ibrahim said why do you worship besides Allah a thing that can neither benefit you nor hurt you?.

The utterances that said by Ibrahim included in violation of quality maxim because he does irony and sarcastic statements. He mocking the idols that they

worshiped and did not give any benefit. He violated the principle of the maxim of quality. He should say "I know well about it and what do you want to do?"

The conversation above, Ibrahim violated the maxim violation of quality. Because he avoiding hurt the people, Ibrahim gives questions to them to make people aware and believe in God. Then they obey all of God's commandments without hurt their hearts.

### Excerpt 6 (Data 6)

Aaron: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest you should say

Musa: “you have caused a division among the children of Israel, and you did not respect my word!”

### Excerpt 7 (Data 7)

Firaun : **"Did we not raise you among us as a child, and you remained among us for years of your life? (As-Shu'araa: 18)**

This utterance indicates that Firaun violated the maxim of quality. Actually Musa just requests but he gives statement that it is irony, he remind Musa about his kindness when Musa was child. So in this case, Firaun violated the quality maxim because he does irony and sarcastic statement. In the conversation above, Firaun violated the violation of maxim of quality, he does irony and sarcastic statement. He disobeys the rule of maxim of quality. Actually Musa just asks a wish but Firaun does not care about it. He feels jealous and remind him about his kindness that has done by him in the past.

As explained in previous verse that Musa asks Fir'aun to release a pain of Israelites. After Moses conveys the statement in surah Al-Anbiya' verse 16 and

17, Fir'aun turns and does not heed at all, then look at Musa with a cynical look and brought up his kindness in the past. So, Fir'aun is angry and he was deemed ignoring his kindness and against him.

### Excerpt 8 (Data 8)

Musa : "Your Lord and the Lord of your first forefathers." (As-Shu'araah:26).

Firaun : "Indeed, your 'messenger' who has been sent to you is mad."

This conversation happens between Musa and Firaun. These verses talk about warning that Allah is his God and first forefather's God, the God of the heavens and earth. But respond from Firaun is inappropriate and he also mocks the messages who has been sent by God with the statement "Indeed, your 'messenger' who has been sent to you is mad." The utterance includes in violation of the maxim of quality. Firaun violated the maxim of quality, he disobeys the rule of the maxims, because he does a sarcastic statement and irony. Well, Firaun should be said "No, I disagree and do not believe it" if he does not believe with Musa's statement.

Musa disobeys the rule of the maxim of quality and violated maxim violation of quality because he is unhappy when Fir'aun ignores his statement. In verses 24 and 25 Firaun said to people cynically and revealed the question that he addressed to Musa. So, Musa gives a statement cynically to repay Firaun's question.

**Excerpt 9 (Data 9)**

Ibrahim's people: what is your idea about the Lord of the worlds? (As-Saffat:87)

Ibrahim : Iam indeed sick (at heart)! (As-Saffat: 89)



## Violation of Relation Maxim

This violation of maxim occurred if the speaker makes the conversation not relevant and unmatched the topic, changes the conversation topic abruptly, hides something or fact and it can be the speaker does the wrong causality. The writer finds some of the utterances that violated the maxim of relation.

### Excerpt 10 (Data 10)

Allah : "Indeed, I will make you a leader for the people."

**Ibrahim: "He pleaded: "And also (Imams) from my offspring!"**

In this case, the conversation happened between Allah and the prophet of Ibrahim. God gives information, Allah will be made Ibrahim as the role model and leader for his people but Ibrahim asks God "And of my descendants?". He wants his descendants and his people also can be the leader in the future. The utterance indicates that disobey the rule of violation of the maxim of relation. Ibrahim violated the maxim of relation. He answers is unmatched the topic. Whereas in the maxim of relation should be relevance.

Ibrahim violated the maxim violation of relations. He disobeys the cooperative principles of its the maxim because he asks questions gently to prevent God's heart hurt. He prefers to ask rather than give the order to make his descendants and his people as the leader like him. When Allah gives commandments certainly all of the prophets obey it and Ibrahim understands this context. So, he avoiding hurt God.

**Excerpt 11 (Data 11)**

Allah: "Indeed, I will make you a leader for the people."



Ibrahim: "And of my descendants?"

Allah: " He answered: "But My Promise is not within the reach of evil-doers"

The conversation happened between Allah and Ibrahim. Ibrahim asks Allah about his descendants, who will be made a leader or not. But Allah does not answer yes or no even though the questions include yes or no question. The utterance indicates that Allah violated the maxim of relation because he hides something or fact. He said, **"My covenant does not include the wrongdoers."** It means that certainly, Allah will make Ibrahim's descendants a leader besides the wrongdoers and Allah's covenant is true.

In that conversation, Allah violated the violation of the maxim of relation, because he does not answer the true information. Allah tried to hide information from Ibrahim. Allah more knows the good thing for his creatures and he always fulfills his promise. So Allah does not answer Ibrahim's question directly and Allah asks Ibrahim to answer his question himself. But, the essence of what God wants to tell is the God will make Ibrahim's descendants and his people a leader if they stay in the right way.

### Excerpt 12 (Data 12)

Musa: "May I follow you, on the footing that you teach me something of the (Higher) Truth which you have been taught?" (Al-Kahfi:66)

**Khidhir: "Verily you will not able to have patience with me!"**

The conversation occurred between Khidir and Musa. Musa wants the study to Khidir. He always follows Khidir. Finally, Khidir said, "Verily you will not able to have patience with me!". Khidir already gave a requirement which Musa does not ask anything during the journey but he disobeys it, he always asks for Khidir.

In the conversation, Khidir violated the maxim of relation because he does not deliver true information and hides something. He tried to hide the real information from Musa. Khidir already has reminded Musa on the journey, because Musa wants to study with him. Musa always asks something but, Khidir is silent and does not answer. He does it because he examines Musa's patience. As discussed in the first meeting between Khidir and Moses, Moses is agreed about all of the requirements that have been asked by Khidir. He asks Moses to obey it. Then he can take lessons without being explained by him.

Musa : "Has you scuttled it to drown those in it? Truly a strange thing has you done!"  
Khidhir: "Did I not tell you that you can have no patience with me?"  
Musa : "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

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There is violating the maxim of relation that was violated by Khidir because he saves the secret information. Moses wants to be a student from Khidir. Khidir refuses it. After they make agreement, Khidir accepts Moses as his student but he must be patient. So, Khidir hides the truth information whereas he guesses that Moses is impatient and can not follow his command and will ask an explanation directly at that moment.

**Violation of Maxim of Manner**

finds some of the utterances that indicate violating the maxim of relation.

**Excerpt 14 (Data 14)**

Musa: "What is the matter with you?"

Two women: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

The conversation happens between Musa and two women in Madyan who were keeping their pets. Two women cannot give drinks and feed their pets. This country is famous for its water sources, but strangely just two women did not give drink and feed their pets. So Musa is a pity with them and wants to know the reason.

Musa's utterance "What is the matter with you?" indicates that he violated the violation of a maxim of manner because he uses an ambiguous sentence. The word "you" can be referred to two things, first two women and second can be referred to the flocks. So he disobeys the ruling maxim of manner. Musa should be said, "what is the matter with your flocks and why you did not give them drink?"

Musa violated a maxim violation of manner because he wants to know the reason why two women that he meets in Madyan did not give drink to their pets without making them offended and upset. But, they feel happy and there is someone who cares to him by asking his condition and his pets.

**Excerpt 15 (Data 15)**

Firaun: "What then is the condition of previous generations?"

Musa: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets"

The conversation above happens between Firaun and Musa. They talk about the God who appropriate to worship between Firaun or Allah. Firaun asks about the condition of previous generations, but respond from Musa do not explain Firaun's question, Musa said "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets." The utterance violated the maxim of manner, because uses ambiguous sentence and exaggerates thing. He violated the ruling maxim of manner which is should be perspicuous. Musa should be said, "I do not know the condition but I am sure that Allah knows everything".

The dialogue above shows that Musa violated the violation of a maxim of manner. He uses ambiguous sentences. When Firaun asks Musa about who is your God, Musa always answers Allah is only my God that it is must be worshipped. Firaun is unsatisfied with Musa's answer. So, Firaun asks about the condition of previous generations and Musa uses a connotative sentence that he aims to avoid hurt the hearer.

### Excerpt 16 (Data 16)

Ibrahim's people: They said: Is it you who has done this to our gods, O Abraham?

Ibrahim : But this, their chief hath done it. So question them, if they can speak.

The conversation happens when Ibrahim destroys the idols then the people confuse and ask who do the action. So they accuse Ibrahim that has destroyed their idols. But Ibrahim answers that the idols destroyed themselves and said “But this, their chief hath done it. So question them, if they can speak.”

The utterance includes violating the maxim of manner, Ibrahim uses ambiguous sentences. The sentence can be referred to as if the idols can speak or move to another place whereas they cannot speak or move. So he disobeys the principal maxim of manner. He should be said, "Yes I have done it because many people worshiped idols that it is the deviated way".

Ibrahim violated a maxim violation of manner because he satisfies his people. It means Ibrahim knows the idols can not speak, but he requests his people to speak and ask the big idol about who has been destroyed the other idols. So,



The utterance includes violating the maxim of manner. Khidir disobeys the principle of the maxim of manner, he uses an ambiguous sentence. The sentence can consist of two possibilities, first, he wants to receive a fee but he gives interpretation and explanation about all of the questions that already asked by Musa before. And the second possibility is he did not want to receive a fee and just explain the explanation from Musa's question.

This violating maxim of manner happens because Khidir cheers Musa and makes Musa happy. Khidir wants Musa to stop being a student. During the journey, Musa is impatient and always asks an explanation of his questions. Therefore, at the end of their meeting, Khidir wants to explain of Musa's questions clearly and the explanation has been described in Surah Al-Kahfi verse 79 until 82.

71) Firaun : Believe you in him before I give you permission? (Taha: 71)  
Musa's people : never shall we regard you as more than the clear signs that have come to us, or than him who created us! (Taha: 72) For us, we have believed in our Lord: may he forgive us our faults, and the magic to which you did not compel us: for Allah is best and most abiding (Taha: 73)





The writer presents the findings above summed up in the table:

[illegible]



talking too much, do circumlocution or not to the point. While violation of quality maxim occurred when all of the speakers violated the ruling maxim of quality, like do irony and sarcastic statement and say something that is believed to be false. Violating the maxim of relation happened because the interlocutors do not follow the principle of the maxim of relation like the information is unmatched with the topic and hide something or fact. Then, violation of maxim of manner happened when the interlocutors use ambiguous sentence and exaggerate something, all of the interlocutors disobey the ruling maxim of manner.

After the writer analyses the utterances that violated the violation of maxims, the writer also finds the reason for the characters God, Ibrahim, Ibrahim's community, Musa, Khidir, Firaun was violated the violating maxims. From all the utterances, the writer finds six utterances including the reason of feeling jealous, the reason for avoiding hurt the hearer consist of four utterances, then three utterances including the reason of hiding the truth and also three utterances the reason of cheering the hearer, there are two utterances for satisfying the hearer and the last only one utterance including the reason of saving face. Generally, many utterances show the reason for feeling jealous about something. While just one utterance including the reason for saving face.

## CONCLUSION AND SUGGESTION

From the explanation in the previous chapter, the researcher found all kinds of violating maxims used by the characters in some of the Quranic verses. The characters disobeyed the rule of maxims and the characters also violated the maxim of quantity, the maxim of quality, the maxim of relation and last maxim of manner. They did not follow and fulfill the cooperative principle of Grice's Maxims. They gave information too much, not telling the truth information, besides that made ambiguity contribution and conveyed information irrelevant and unmatched with the topic.

The characters had reasons for the utterances was violated the maxims. The researcher found six reasons for the characters that consist of God, Ibrahim, Ibrahim's people, Musa, Khidir, Firaun violated the maxims. Some of the reasons are hiding the truth, feeling jealous, saving face, satisfying the hearer, cheering the hearer and avoiding hurt to the hearer.

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The researcher knew the reasons for the characters God, Ibrahim, Ibrahim's people, Musa, Khidir, Firaun in violating maxims. From all of the utterances, the writer finds six utterances including the reason of feeling jealous, then three utterances including the reason of hiding the truth and also three utterances the reason of cheering the hearer, there are two utterances for satisfying the hearer and the last only one utterance including the reason of saving face. Generally, many utterances show the reason for feeling jealous about something. While, just one utterance including the reason for saving face, the reason for avoiding hurt the hearer consists of four utterances, the reason for avoiding hurt to hearer occurred because it gives a contribution to preventing something that makes hearer hurt.

Based on the findings and discussion in the previous chapter, the researcher suggests for the next researchers that want to analyze maxim violation to increase analyzing the researcher by doing the specific investigation to know the violation of all types maxims, it can be in the television program, talk show, movie or in Al-Quran. The researcher also gives suggestions to improve the findings based on the research question and using or adding another theory to

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